

CURRICULUM VITAE

Shaman Hatley

BIOGRAPHICAL INFORMATION

EMPLOYMENT HISTORY

CONCORDIA UNIVERSITY, MONTREAL

Associate Professor, Department of Religion (2012–15)

Assistant Professor (2008–2012)

Lecturer (2007)

UNIVERSITY OF PENNSYLVANIA

Lecturer (part-time), Departments of Religious Studies and South Asia Studies, and the Program in Critical Writing (2002–07)

Teaching Assistant, Department of South Asia Studies (2001–02)

ACADEMIC BACKGROUND

UNIVERSITY OF PENNSYLVANIA, PHILADELPHIA

Ph.D., Department of Religious Studies (December 2007)

Dissertation: “The *Brahmayāmalatantra* and Early Śaiva Cult of Yoginīs”
(supervised by Prof. Harunaga Isaacson)

M.A., Department of Asian and Middle Eastern Studies (December 2001)

AMERICAN INSTITUTE OF INDIAN STUDIES

AIIS Summer Intensive Sanskrit, Pune (2003)

AIIS Academic Year Intensive Bengali, Shantiniketan, West Bengal (2000–01)

AIIS Summer Intensive Bengali, Kolkata (1999)

GODDARD COLLEGE, PLAINFIELD (VERMONT)

Bachelor of Arts in Liberal Arts (1998)

CLEVELAND INSTITUTE OF MUSIC, CLEVELAND

Composition and music theory studies (1994–95)

HONOURS AND AWARDS

Appointment as Visiting Professor, University of Toronto Mississauga, Department of Historical Studies (2013–14)

FRQSC grant (Établissement de nouveaux professeurs-chercheurs) (2009–2012)

Junior Research Fellowship, American Institute of Indian Studies (2005–06)

Dissertation Fellowship, Muktabodha Indological Research Institute (2004–05)

Critical Writing Teaching Fellowship, University of Pennsylvania (2004–05)

Pre-dissertation Grant, American Institute of Bangladesh Studies (May 2003)

Language Fellowships, American Institute of Indian Studies (1999, 2000–2001, 2003)

University Fellowship, University of Pennsylvania (Multiple years)
Foreign Language and Area Studies Fellowship (Bengali) (1999–2000)

PUBLICATIONS: ARTICLES AND BOOK CHAPTERS

“Converting the Dākīnī: Goddess Cults and Tantras of the Yoginīs between Buddhism and Śaivism.” In *Tantric Traditions on the Move: Their Development through Time, and Transmission through Cultural Space*, edited by David Gray. Oxford University Press, *forthcoming*, 2015. (*Invited book chapter.*)

“Erotic Asceticism: The Knife’s Edge Observance and the Early History of Tantric Coital Ritual.” *Tantric Studies* (Early Tantra special issue), *forthcoming* (*invited article; submitted and accepted in fall 2009; revised and re-submitted in September 2014*)

“*Brahmayāmala* xxxix: the *Srotanirṇayapātala* (‘Chapter of the Verdict on the Streams of Revelation’), verses 1–46, 91–93.” Invited book chapter for a volume provisionally entitled, *A Reader in Tantric Śaivism*, edited by Somadeva Vasudeva. (*Submitted in May 2010; publication status unknown.*)

“Śakti in Early Tantric Śaivism: Historical observations on goddesses, cosmology, and ritual in the *Niśvāsātattvasaṃhitā*.” In *Goddesses in Tantric Hinduism: History, Doctrine, and Practice*, edited by Bjarne Olesen. Routledge, *forthcoming* (spring 2015; submitted in 2011). (*Invited book chapter.*)

“Goddesses in Text and Stone: Temples of the Yoginīs in Light of Tantric and Purāṇic Literature.” In *Material Culture and Asian Religions: Text, Image, Object*, edited by Benjamin Fleming and Richard Mann. Routledge, 2014. (*Invited book chapter.*)

“What is a Yoginī? Towards a Polythetic Definition.” In *‘Yoginī’ in South Asia: Interdisciplinary Approaches*, edited by István Keul, pp. 21–31. Routledge, 2013. (*Invited book chapter.*) <http://www.routledge.com/books/details/9780415625227/>

“From *Mātrī* to *Yoginī*: Continuity and Transformation in the South Asian Cults of the Mother Goddesses.” In *Transformations and Transfer of Tantra in Asia and Beyond*, edited by István Keul, pp. 99–129. Berlin: Walter de Gruyter, 2012.

“Tantric Śaivism in Early Medieval India: Recent Research and Future Directions.” *Religion Compass* 4, 10 (2010): pp. 615–28. DOI: 10.1111/j.1749-8171.2010.00240.x (*Invited article*)

“Mapping the Esoteric Body in the Islamic Yoga of Bengal.” *History of Religions* 46 (2007): 351–68.

Shaman Hatley & Sohail Inayatullah. “Karma-saṃnyāsa: Sarkar’s Reconceptualization of Indian Asceticism.” *Journal of Asian and African Studies* 34 (1999): 139–151.

PUBLICATIONS: REFERENCE ARTICLES AND REVIEWS

“Kuṇḍalinī,” in *The Encyclopedia of Indian Religions*, ed. by Arvind Sharma, *forthcoming*, 2015. (*Invited.*)

Review of: Mann, Richard D. *The Rise of Mahāsena: The Transformation of Skanda-Kārttikeya in North India from the Kuṣāṇa to Gupta Empires*. Brill’s Indological Library, vol. 39. Leiden; Boston: Brill, 2012. *Indo-Iranian Journal* 57, 3 (2014): 296–98. (*Invited.*)

Review of: Acri, Andrea. *Dharma Pātañjala: A Saiva Scripture from Ancient Java Studied in Light of Related Old Javanese and Sanskrit Texts*. Gonda Indological Studies, vol. 16. Groningen: Egbert Forsten, 2011. *Religious Studies Review*, June 2013: 125–26. DOI: 10.1111/rsr.12043 (*Invited*.)

Diwakar Acharya, Hélène Brunner, Marzenna Czerniak-Drozdowicz, Dominic Goodall, Shaman Hatley, Harunaga Isaacson, Csaba Kiss, André Padoux, Isabelle Ratié, Judit Törzsök, Somadeva Vasudeva, and Claudia Weber [in alphabetical order]. *Tāntrikābhīdhānakośa. Dictionnaire des termes techniques de la littérature hindoue tantrique* (“A Dictionary of Technical Terms from Hindu Tantric Literature”), vol. III, edited by Dominic Goodall and Marion Rastelli. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 2013.

BOOKS UNDER PREPARATION

The *Brahmayāmala Tantra* or *Picumata*, volume I. A study, edition, and translation of chapters 1–2, 39–40, and 83.

The *Brahmayāmala Tantra* or *Picumata*, volume III. The cult of Yoginīs: chapters 14, 54–59, 65, 74, and 100–102.

Goddesses, Women, and Tantric Ritual: The Figure of the Yoginī in Medieval India.

RESEARCH PRESENTATIONS AND INVITED LECTURES

INVITED LECTURES

“Cheating Death: Immortality Practices and the Rise of Haṭha Yoga in Medieval India.” St. Mary’s College of Maryland, April 2013.

“Between Buddhism and Śaivism: The Figure of the Yogini in the Tantric Traditions of Medieval India.” Numata Lecture Series, University of Toronto and McMaster University, November, 2012.

“How to Become a Yogini: Female divinization, ritual, and cosmology in the esoteric goddess cults of medieval India.” Religious Studies Ideas Series, University of Regina. November, 2011.

“*Yoginīmelaka*: Representations of encounters with goddesses and women in the early Śaiva *bhairavatantras*.” Invited lecture presented at the Centre for Tantric Studies, Asia-Africa Institute, University of Hamburg (December 2008). A shorter version was presented at the conference Transformation and Transfer of Tantra/Tantrism in Asia and Beyond, Berlin Freie Universitaet. December, 2008.

“Goddesses, Women, and Ritual in Medieval Śaiva Tantra: the *Brahmayāmala* and early cult of *yoginīs*.” The University of Virginia (Charlottesville), November 2006.

CONFERENCE PRESENTATIONS

“On the Tantric Sources of the *Devīpurāṇa*.” 16th World Sanskrit Conference, Bangkok, scheduled July 2015 (*invited*).

“The Lotus Garland (*padmamālā*) and Cord of Power (*śaktitanṭu*): Body and Ritual in the Tantric Yoga of the *Brahmayāmala*.” In “Śaivism and the Tantric Traditions: A Symposium in Honour of Alexis Sanderson,” University of Toronto, scheduled March 2015 (*symposium co-organized by Hatley*).

“Representations of Women in the *Brahmayāmala*.” Invited presentation for the conference Tantric Communities: Sacred Secrets and Public Rituals, Austrian Academy of Sciences, Vienna, scheduled February 2015 (*invited*).

“The Origins of the Skull and Skull-staff: Excerpts from Chapter 83 of the *Brahmayāmala*.” A session of the workshop “History of Śaivism: readings in inscriptions and early manuscripts,” École des hautes études en sciences sociales, Paris, March 2014 (*invited*).

“The Sword’s Edge Observance and the Early History of Tantric Coital Ritual.” Presentation in the workshop “The Evolution of Tantric Ritual,” Centre for Buddhist Studies, The University of California at Berkeley, March 2014 (*invited*).

“On the accoutrements of the Kāpālika yogin: skull-staves (*khaṭvāṅga*) in Shaiva myth, ritual, and iconography.” Annual Meeting of the American Academy of Religion. Panel: “Yogis in Visual Culture” (joint session of the Yoga in Theory and Practice Group, Hinduism Group, Ritual Studies Group, and Religion, Film, and Visual Culture Group), November 2013 (*panel organized by Hatley*).

“[The Yoga of the Yoginīs: Mapping the Goddesses’ Powers in Text and Image](#).” Yoga and Visual Culture: An Interdisciplinary Symposium. Smithsonian Institute, November 2013 (*invited*).

“*Śakti* in Early Tantric Śaivism: Observations on goddesses, cosmology, and ritual in the *Niśvāsataṭṭvasamhitā*.” Śākta Traditions: History, Doctrine, and Practice. Oxford Centre for Hindu Studies, September 2011 (*invited*).

“*Yoginīs*, *Yāmalatantras*, and the Mother Goddesses of Koṭivarṣa: A Study of the *Skanda Purāna*.” Annual Meeting of the American Academy of Religion. Panel: “Yoga, Divinity, and Power in the Hindu Puranas” (joint session of the Hinduism Group and Yoga in Theory and Practice Consultation), October 2010.

“Yoginī Pantheons and Representations of Yoginī Temple Ritual in Period Literature.” Conference: Yoginī: History, Polysemy, Ritual. Norwegian University of Science and Technology, Trondheim, October 2010 (*invited*).

“Ekapādabhairava of Ekāmra: In Search of a One-legged God.” Liminal Deities Workshop, McMaster University, September 2010 (*invited*).

“Problems in the Cosmology of the *Brahmayāmala*.” Third International Workshop on Early Tantra (Hamburg), July 2010 (*invited*).

“Goddesses in Text and Stone: Temples of the *yoginīs* in light of tantric Śaiva literature.” Conference: History and Material Culture in Asian Religions, University of Pennsylvania, March 2010. An earlier version of this paper was delivered at the Annual Meeting of the Canadian Corporation for Studies in Religion (Vancouver), June 2008.

“Textual Criticism, Translation, and the Study of the Śaiva *Tāntras*.” Annual Meeting of the American Academy of Religion, Tantric Studies Consultation. Panel: “Translation and Tantra,” November 2009.

“Clans of the Goddesses: *Kulabheda* in the *Brahmayāmala*.” Second International Workshop on Early Tantra (Pondicherry, India), July 2009 (*invited*).

“From *Mātrī* to *Yoginī*: Śaivism and the Seven Mothers (*Saptamātarah*)” Annual Meeting of the Canadian Corporation for Studies in Religion (Ottawa), May 2009. This paper was also delivered in an informal conference at McGill: “South Asia: Identities, Institutions, Modernities” (August 26, 2009) (*invited*).

“On the Relationship between the *Brahmayāmala* and *Dikṣottara*: the chapters on scriptural revelation.” First International Workshop on Early Tantra (Kathmandu), September 2008.

“The *Brahmayāmala* and Early Saiva Literature with Special Reference to the *Niśvāsātattvasaṃhitā*.” Early Śaivism Workshop, École française d’Extrême-Orient (Pondicherry), January 2007.

“Mapping the Esoteric Body in Bengali Islamic Yoga.” Annual Meeting of the American Academy of Religion (San Antonio). November 2004. An earlier version was presented in the South Asia Forum, University of Pennsylvania, March, 2004.

“Framing Bengali Islamic Yoga.” Association for Asian Studies, Mid-Atlantic Region Conference (Philadelphia). October 2004.

COLLOQUIA, ETC.

“How to Become a Yogini: Divinization of women in the esoteric goddess cults of medieval India.” Lecture organized by Concordia’s Undergraduate Religion Association, February 2012

“Goddesses in Text and Stone: Temples of the Yoginis in Light of Tantric and Puranic Literature.” Department of Religion Faculty Colloquium, January 2011

“The Śaiva Revelation According to *Brahmayāmala* 38: the ‘Chapter of the Judgement on the Streams of Scripture’ (*Srotanirṇayapaṭala*).” A presentation to classical Indian studies graduate students, Columbia University. May 2009.